

The Brethren Evangelist

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ASHLAND, Ohio, May 9, 1888.

The College.

Every brother and sister is requested to read the last page this week, and may God assist each to hold out a helping hand.

Where is St. Paul?

Just now there is an interesting inquiry going through the religious community of this land about the particular time that the saint shall receive his reward. It is the general opinion, that the Christian who is called upon to leave the earthly tabernacle, flies away at once to the abode of Jesus and is there received into everlasting habitation. This belief prevails largely no doubt, because it is most pleasing to the human heart. But is it scripture?

The holy Paul dressed his expectations in this language shortly before he closed his vision to the scenes of this world: "Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day." The context plainly indicates that the day he refers to, is the time when Christ will appear the second time. Now where is St. Paul? Is he at the right hand of the throne of God and in the mansion of the saintly soul? Is he resting upon the soft cushions of the loveliness of God now? Where is he waiting to receive the crown of righteousness? At that day—the day of Christ's coming he expects to receive the crown, does he not? 2 Tim. 4:8.

The apostle again says: "The Lord himself shall descend from heaven with a shout, with the voice of the archangels, and with the trump of God: and the dead in Christ shall rise first." 1 Thes. 4:16. What could be plainer than this scripture? The dead in Christ remain dead until the coming of the Lord, and his shout and trumpet sounding is heard by the dead.

Where is St. Paul? Is he not resting as the dead in Christ rest? He is waiting for his reward. He declares that he shall not receive his crown of righteousness before the other saints do. There is no priority in rewards it seems, but all the worthy shall at "that day." Then it is that Christ will distribute, and not as fast as men pass from the mortal realm.

But there is a rest. When the Revelator was receiving his message from the most excellent

glory, he was commanded to write: "Blessed are the dead which die in the Lord from henceforth: yea saith the Spirit, that they may rest from their labors; and their works do follow them." "Rest from their labors." This is a gratifying message to those who toil. In Abraham's bosom they shall be, and no one shall molest them. If inquiry is made about them, Abraham answers, and the sweet repose of the saintly soul is undisturbed. "They shall rest from their labors." This is what the weary desire. This satisfies St. Paul. He fought a good fight, and now he is resting. But he is not in possession of the crown of righteousness yet, unless he received it before he expected. It is at the Lord's coming that he expects to receive that. At the time when Christ will set up his kingdom, to rule in person and over the throng of the victorious redeemed.

What a glorious meeting that will be when the dead in Christ shall be raised and crowned. This will make the event more illustrious. If the crowning was all the time being done, there would not be the joy and glory in it that there will be in crowning the army of the redeemed in one, grand golden ceremony.

The Lord is king and he doeth all things well. Let us humbly bow in submission to all of his holy commandments, that we may be recipients of his favor on the notable day of his coming and crowning.

Church Names.

Judging from the information gathered from various sources, there is considerable to warrant the conclusion that the German Baptists will pass a resolution at the coming Annual Meeting, changing their church name from "German Baptist" to "The Brethren or German Baptists." We have not studied the history of the church sufficiently to speak knowingly, but we believe the name "Brethren," although not made the legal name of the society by its conference, yet it was frequently used in the writings of its advocates, and in official or legal documents. There are many influential members who hate the name of German Baptist, in the ranks of the church, and the movement to have the change made officially has able support.

If the change is made, as has already been stated in these columns, it will create great confusion between us and them. That they have the right to use it, we can't very well deny, from a moral view at least and the claim of priority. We have in our library a little book, which bears the following imprint: "Covington, Miami Co., O.: Published by James Quinter, 1872. This book also bears the title of "The Brethren's Hymn Book." According to the date this book was printed sixteen years ago, about ten years before the organization of the Brethren as a distinct society. To be fair in our treatment, and render unto Caesar the things that belong to Caesar, and unto God the things which belong to God, we must concede that they are not encroaching upon us if they make, by an official act their own, that which belonged to them by the claim of priority of use.

A church name, to a church, is like the colors of an army are to the army. But it is easy for an army to adopt new colors, and if the annual meeting adopts the same name and it proves detrimental to our work we can find another.

But is not the movement in the German Baptist church the entering wedge of a new division? It is very evident that there are two elements in the Conservative church, as there were before the so-called divide. In many places the decrees of annual meeting are as completely ignored as they are by any "Progressive" church. The order of dress is a letter twice dead and plucked up by the roots. There are only a few bony-handed elders who attempt to enforce it. Why should not then the elements go to their own places—the liberals to the Progressives and the Conservatives to the Old Order?

"Enduring Monuments."

Recently a brother and myself visited a cemetery where one of my uncles was buried. This uncle was rather close to me because he led me into the waters of baptism, when I felt contrition of heart. This was before a brief meeting, and when the meeting closed we separated with farewell tears. He remarked to me then that I was now in the wilderness. I often thought about that remark. He had many tribulations no doubt, but I never realized that I was in any wilderness. On the contrary my life in the profession was very comforting, as I am persuaded that nothing can separate us from the love of God in Christ Jesus.

A modest monument marked the spot where his mortality is treasured. Here a longing widow occasionally goes to weep, awaiting the time when she shall lie in repose at his side. She no doubt realizes that she is in a wilderness, and that the flowers of life yield their sweetness only to be followed in this world by hardships and sorrows.

Near the clay-covered cell of that resting messenger of peace to sinful humanity, rests another brother. The spot is marked by a gorgeous monument. Then and there the brother remarked that a portion of the money that was there dead also, would be a greater monument to his name, had it been expended for a righteous purpose.

That same brother, however, has provided in his will that at the death of his companion, \$500 is to be turned over to Ashland College, and whatever is left, is to be divided between the Brethren and German Baptists. What will be left of this estate to so divide, we cannot tell. But if the subtle winds of life do not scatter it, Ashland College will be the recipient of that treasure. If I am alive at that time, and the College is, I expect to obey those commands which say, "Render unto Caesar the things which belong to Caesar, and unto God the things that belong to God," and "honor to whom honor belongs," by conspicuously recording that bequest to his credit. If these things come to pass, the \$500 in Ashland College will extol his name for ages to come, and make it brighter and brighter through time's ceaseless flight.

Monuments of such character are not idle pieces of marble or iron to corrode and crumble, but

a living influence for good which never ceases to speak praises to the name of its donor. G.

Reports of the Ohio Lord's Day Schools.

A brother has written a letter in which he suggests that some system should be adopted in making out reports to the coming Ohio S. S. Convention, so that something reliable could be gathered from them as statistics. If reports are made, they should cover the same general ground. No one has been authorized to arrange for any thing of that kind, and we therefore take it upon ourselves; to request all pastors and S. S. superintendents in Ohio to attend to making out a report and send or carry it to the S. S. Convention of Ohio. Address, J. M. Tombaugh, Washington, C. H., Ohio. Make out the report after the following manner:

Name of S. S.
Address of Supt.
Average attendance in 1886.
Average attendance in 1887.
Total Amount of Col.
Literature Used.
Remarks.

EDITORIAL NOTES.

One united effort is now being made to save the College. The property is remarkable cheap at \$20,000, and the Brethren should rally everywhere to save it. In considering the subject, let but one thought impress each one, and that is: "HOW MUCH ARE YOU WILLING TO GIVE TO KEEP THE COLLEGE?" There are about 10,000 members in the Brethren church and if each one would give two dollars, the sum would be paid. If each subscriber to the EVANGELIST would pay ten dollars, that would be the whole work. But neither can be done. There remains only one course open, and that is to give one strong pull, and then we shall be either the English or the French, at Waterloo. The College will be ours, or we must give it up. What do you say? We have been working at this six years, and have accomplished nothing of permanent value, and so far as we are concerned, it must go for us or against us. Which shall it be, brethren? You must decide within the next three weeks. Choose your own canvassers and manner of campaign, and make your report or send a delegate; and those who are isolated are offered an opportunity to say what they will do by the supplement enclosed in this issue. Let every one send in a hearty and valuable report, and then it will not be your fault.

The College is valuable property, we need it, and will never find another opportunity of getting what there is in it for so little money. The College can be made a success if the burden of the debt is once removed. We beg the indulgence of our readers once more for the space given to the College. Please be patient a little while longer, and then you shall have a rest on that line. Let us try hard once more brethren.

The General Conference of the Methodist Episcopal church is now in session in New York City. It convenes every four years, and represents the largest church in the United States. Four weeks are usually consumed in its deliberations, voting is done by ballot and every measure is carefully weighed before it is passed by the conference. Their system is somewhat complicated, and becomes tedious when followed through, but it is impossible to have it otherwise and provide against contingencies that might arise and demoralize the workings of the church.

We can add a hearty amen to what brother Lewis Hang has written. Sister Stuckey has the right kind of sympathy for the College.

An effort has been under way to unite the Presbyterian church which was divided by the war. After some discussion, we notice that several of the Southern Presbyteries have dropped the matter, as impracticable. To unite two religious societies after they have been some time divided is one of the most difficult things to accomplish.

Paul advised the shepherds not to

feed strong meat to the babes in Christ. This is no doubt good advice even to this day; but there is now a serious lack in the quality of the meat. Too often it is the flesh of this world instead of the gospel meat which is healthy spiritual food.

The church should be loyal to its pastor and vindicate or defend him to the last; but it is a crime before God and man to support or even encourage the dead beasts, thieves and liars who often push themselves into the pulpit, and use the credit thus obtained to rob confiding members. The cry of "drive the rascals out" will soon be appropriate in speaking of this class of pulpiti-ers. The people have some duties as members of the church, and one of them is to brand the chaff-heads and frauds who appear holy unto men, instead of carrying them around like a philosopher's stone.

If each one of our ten thousand members were as good as Bro. Worst's auntie's missionary hen, they could pay off the College debt in one year.

It appears original to hear of a sister dying who expects to remain in repose for a time, and then to be brought forth by the power of Jesus.

A good friend has kindly favored us with a copy of "Europe and Bible Lands." This is the book that we referred to in a correspondence some time ago, as the only one ever written by a Tunker, that became a standard work in any line of literature. This copy we notice is one of the eighth edition. The author of the work is D. L. Miller, of the Messenger. We can heartily recommend the book to all who want a terse and well-written collection of letters of travel in the Holy Land, Europe and Asia Minor.

The New York Independent makes these sensible remarks over the fall of John L. Sullivan, the beast that so many have been lionizing:

"And what was he out of his illegal profession? A dirty drunkard and a maker of drunkards, a brawler, a low, lazy, worthless creature, a pendulum, when he gets his deserts, between his bar-room and the lockup. A greater disgrace to his native island and to his adopted city it would be hard to conceive of. This is the fellow whose filthy vices has been condoned, this loafer this braggart, this coward, this drunkard, this prize-fighter. We tell the Irishmen of America that they cannot expect to have the honor of our people so long as they honor, or fail to denounce such men who are their shame and disgrace."

The bill prepared by the Indian Right Association, if passed by Congress, will reach far in correcting the wrongs that have been perpetrated upon that portion of our population.

Miami Valley Items.

No. 18 is good. Too much praise cannot be given the children for the grand part they are taking in making the paper interesting. One pleasant feature of the children's department is that we do not fear meeting with any unloving or harsh expressions.

Bro. J. B. Lair criticises an article written by Bishop B. C. Moomaw, of the G. B's. Criticisms are no doubt beneficial, and inspire investigation. Yet we should be careful in making our assertions concerning debatable subjects too positive. One brother says, "I challenge the proof that Paradise has an existence now." Could he prove that it did not have an existence now? I am afraid that there would be much speculation. Where, according to the definition in the article, would he have the penitent and saved thief from the time of his death until that period away off in the future, when, according to his theory, Paradise will be restored.

Paradise, beyond all doubt is a figurative expression, implying the beauty and happiness of heaven. It is accepted generally as being the abode of our first parents in their innocence. Surely the life and condition of Adam